

# The THOREAU SOCIETY

## BULLETIN

BULLETIN ONE HUNDRED FORTY NIGHT

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SUMMER, 1979

THE JERSEY THOREAUS by Wendell Glick  
[Presidential address, The Thoreau Society, Concord, Mass., July 14, 1979]

I for one have never felt wholly at ease with the information we have had on Henry Thoreau's Jersey forebears, those distant shades who gave life to Henry's grandfather, Jean, the immigrant who came to Boston in 1773 from the Channel Islands. The islands themselves were part of a world of which until last year I knew barely more than a half dozen facts. I knew that the Isle of Jersey had provided the world with Jersey cows: I now know that even today it is illegal on Jersey to own a Holstein or Guernsey. I have that from the mouth of a present leader of the Jersey Senate, who also told me that Jersey mints some of her own money, and though English, has taken Queen Elizabeth II's image off the 20p coin and substituted that of a Jersey cow. I'll wager any number of pounds of Jersey butter that Henry David is clapping his hands in Elysium over that. And of course I knew that the Isle of Guernsey had supplied us with Guernsey cows. My stop at Guernsey last summer, however, was too brief to permit me to check on the extent of that island's bovine catholicity. But there were once Thoreaus there too, and there may be yet, so I wouldn't be at all surprised if they too have taken liberties with the coin of the realm. But obviously such information didn't go very far in helping me to understand the origins of the sturdy psychic structure of Henry David, on the root stock of which, I have always sensed, Thoreau's native qualities were engrafted.

So for several years I accumulated in this country snippets of genealogical information about these dim progenitors of Henry Thoreau, information supplied often by persons claiming a blood relationship with him, or by the itinerant evangelists of the Church of Latter Day Saints seeking to fill the heaven of Joseph Smith with post hoc Mormons. Emerson, as many in an audience like this will know, alleged in his funeral address here in Concord and on this very ground that Thoreau "was the last male descendant of a French ancestor who came to this country from the Isle of Guernsey." He was demonstrably and inexplicably in error. At its July meeting in 1946, this society instructed that a sketch of the Jersey Thoreaus that Raymond Adams had done be published in the THOREAU SOCIETY BULLETIN. Professor Adams' genealogical conclusions, I found, did not always accord with the scattered records of the Jersey Thoreaus in the vaults of the Church of Latter Day Saints in Salt Lake City. In short, there seemed to be enough anomalies in the accounts of Franklin Sanborn, Adams, Cephas Guillet, the Mormons, and others to justify going to the Channel Islands to see if they could be resolved. Not to the Public Records Office in London,

The Thoreau Society, Inc. is an informal gathering of students and followers of Henry David Thoreau. Rev. Dana McLean Greeley, Concord, Mass., president; Mrs. Charles MacPherson, Acton, Mass., vice-president; and Walter Harding, State University, Geneseo, N.Y. 14454, secretary-treasurer. Annual membership \$3.00; life membership, \$100.00. Address communications to the secretary.

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or to Somerset House where--and this seems to me to be significant--practically all of Britain's vital statistics are preserved. But to Jersey, for the Jerseymen keep their own records.

But first, a demographic footnote. Who are these people who live under the English Crown on their five by twelve mile island, in the Gulf of St. Malo, a scant dozen miles off the French Coast and more than 100 miles from England? Where did they come from? And why, even today, are they so fiercely independent?

Their history offers answers. In 1066 William II, Duke of Normandy, became William I, King of England; and England and Normandy including the four Channel Islands became united under the same crown. For the next 250 years as France and England broke apart, the Channel Islands were pawns in the struggle between the two powers. In 1204 when Normandy was wrenched from King John by the French, the Channel Islands remained faithful to John, becoming a permanently exposed frontier outpost of the distant English kingdom. King John visited Jersey in 1213, two years before his nobles forced him to sign the Magna Carta, and allegedly granted to the islanders considerable home-rule privileges--privileges that were almost routinely renewed by charter as each new English monarch ascended the throne. The habit of extraordinary privileges of self-government became ingrained as the centuries passed. In 1360 by treaty the French abandoned all claims to the Channel Islands, though during the Hundred Years War of the Fourteenth and Fifteenth Centuries they periodically raided the Jersey coast, attacking the fortress of Gorey which still may be visited there. The Jerseymen were tough soldiers and sailors, and Edward IV in 1468-9, acknowledging their assistance, added to the customary confirmation of their privileges and quittance from all tolls in the realm of England. In 1562, in her renewal of the island charter, Queen Elizabeth I directed that henceforth the islanders should not be cited by any form of legal process to appear before the courts in England. Today Jersey pays no taxes to England, and as a tax haven for the wealthy, rivals Switzerland. So my first point, that I won't elaborate further, is that history has created in Jersey what is really a small, independent nation. Though the queen has the right, by charter, to review the laws enacted by the Jersey Senate, only two laws have been revoked by the Crown in this century: restoration of public whippings, and capital punishment. In conversing with Jersey people last summer, I thought of Emerson's comment on Thoreau: "There was somewhat military in his nature, not to be subdued, always manly and able, but rarely tender, as if he did not feel himself except in opposition."

One other historical circumstance, it seems to me, illuminates importantly the Henry Thoreau we all know.

Sixteenth and Seventeenth Century Catholic France was inhospitable to the Protestant followers of Calvin. The Wars of Religion from 1562 to 1598 resulted in Henry IV's granting of broad religious freedoms to the Huguenots in the Edict of Nantes in 1598. But during the Seventeenth Century Cardinals Richelieu and Mazarin, and Louis XIV, seeking to establish a Catholic state, systematically diminished the rights of the Protestants, even quartering troops in their homes, until in 1685 Louis revoked the Edict. Though French Protestants were forbidden to leave the country, perhaps fifty thousand Huguenots fled to the Netherlands, Britain, and America, among them many of the sturdiest, most industrious and imaginative French citizens. Many settled in Jersey. One of them was a man possibly named Jean Thoreau, who was destined to become the great, great, grandfather of Henry David Thoreau of Concord. Had it not been for the intolerance 300 years ago of Cardinal Mazarin and Louis XIV we would not be here today.

This ancestor Jean, or perhaps Pierre, probably did not spell his name T H O R E A U. More likely he spelled it T I E R E A U, if he could write. But he may also have spelled it T O R A U X or T A U R E A U X. I talked one Sunday afternoon last summer to a Jerseyman in the parish where the French Thoreaus first settled who spelled his name T H A U - R E A U X.

What do we know of this French Huguenot refugee to Jersey? Admittedly little. Even his name is uncertain. Professor Adams, in his sketch of the Thoreau Family Tree published for this society in the THOREAU SOCIETY BULLETIN of October, 1946, did not mention him. Adams began his essay with the observation that:

The name Thoreau is said to appear commonly in the records of Tours, France, during the late middle ages, but then the name is out of the records until 1720, when it reappeared in the church records of the Isle of Jersey, in the parish of St. Helier, with the birth of Philippe Thoreau (1720-1800).

But it appeared before that. With the unstinted aid of Mrs. Barbara de Veuille, director of the Societe Jersiaise in St. Helier and her corps of volunteer genealogists, and others, I was able last summer to fill in this and other hiatuses.

First of all, though the name "Thoreau" may appear commonly in the Tours records--I did not go to Tours to check this out--the immigrant Thoreau who in 1685 in violation of the King's orders left France for Jersey, probably came from the province of Poitou, southwest of Tours on the French coast. One reason Prof. Adams did not discover his name in the parish records of St. Helier on the Southeast Coast of Jersey was that he settled in the parish of St. Mary on the far Northwest corner of the island, a relatively poor area, surrounding the island's least pretentious church edifice. The church building with its central spire, characteristic of all Jersey churches, had grown by accretion from the early 13th Century, one of the added portions containing a stone dated 1342, the oldest dated stone on the island. The size and height of the church, where my wife and I attended services one Sunday, are remarkable for such a small parish, which is now and always has been the smallest on the island. According to the present rector, this can probably be attributed to successful sheep farming, and also to the fact that St. Mary's Parish was as remote as it was possible to be from

French raiders, who tended to land on the South and East Coasts. The Catholic priest who served the church in 1553 was converted to the reformed religion and was both the last Roman Catholic as well as the first Protestant rector.

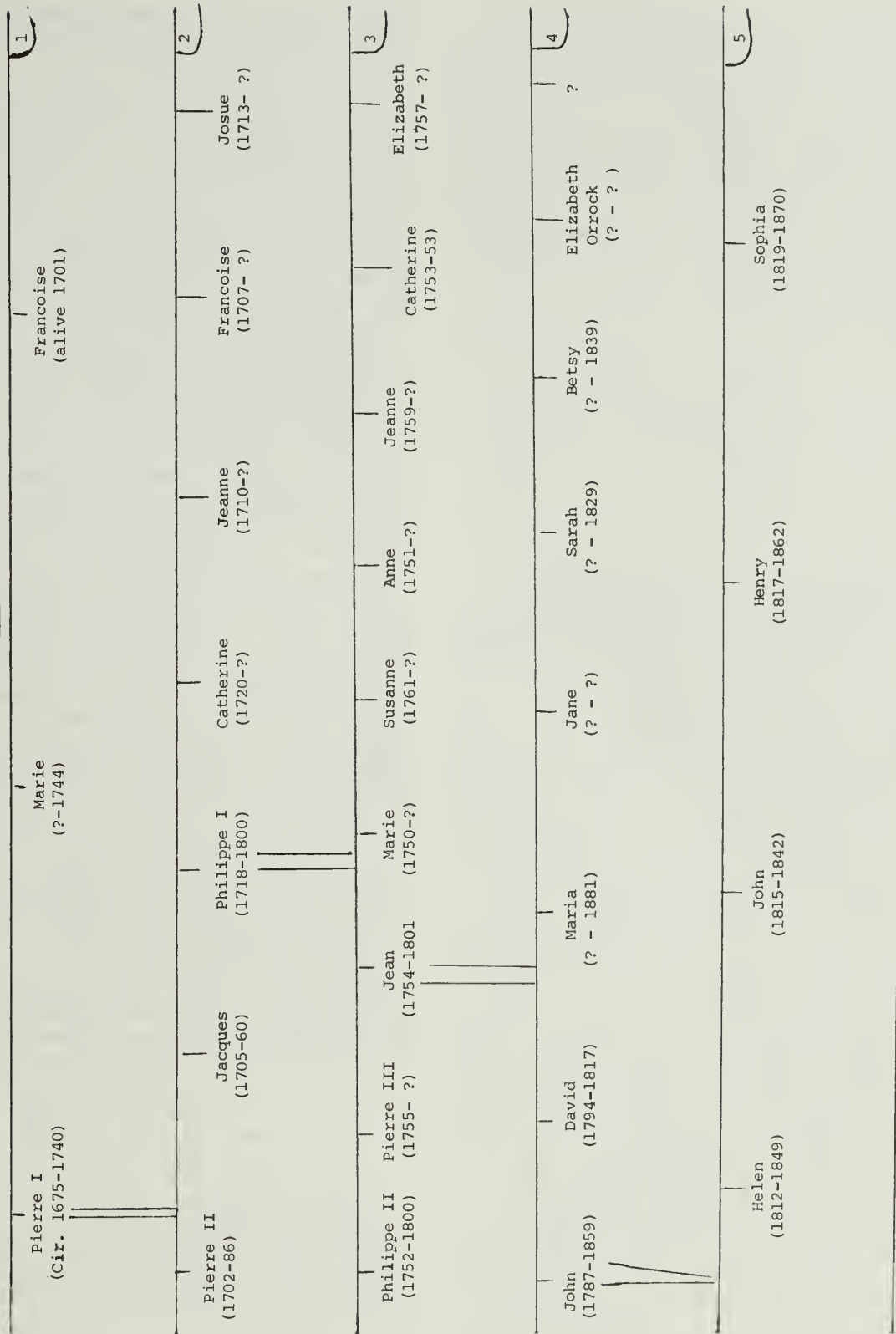
This first Thoreau who settled in St. Mary's Parish in 1685--give or take a year, perhaps--brought with him his ten year old son, Pierre, a daughter Marie of nearly the same age, and probably a second daughter Francoise. My records are of three children only. We have found no record of a wife, though there is speculation by Cephas Guillet, who visited Jersey in 1936, that she was a member of the de la Lesray family. Since leaving France was forbidden, she may have lost her life in what must have been a succession of hardships of the thousands who fled persecution. The times were chaotic, with refugees pouring ashore of the small island, and record-keeping must have been minimal. American descendants of the present-day boat people will no doubt be unable to trace their ancestry. Yet the few hard facts about this immigrant raise a number of questions. Why is there no record of his interment in the parish records of St. Mary, though his son Pierre was buried there on October 20, 1740, and there are records of baptisms, marriages, and the interments of many of his grandchildren? Why three children only, an unusually small number? And since his only son was named Pierre, should not his name have been Pierre also, since firstborn sons were traditionally given the name of their father? -- and firstborn daughters the name of their mother? Could the firstborn son and perhaps other children have been lost with the mother at the time of escape from Poitou? A search of the gravestones in the churchyard of the nearest adjacent parish, that of St. John, yielded no Thoreau names.

But now to Pierre, son of the immigrant, and the great, great grandfather of Henry Thoreau. Born in 1675, ten years before the family emigrated from Poitou, he married Jeanne Servant on Feb. 2, 1700, on the same day that his sister Marie married Louis Servant, Jeanne's brother. Thoreau brother and sister married Servant brother and sister at St. Mary's on the same day. Pierre I's family was more typical of Thoreau families than that of his father. Seven children, four boys and three girls were the product, the oldest boy given the name of his father Pierre in 1702, while one of the older girls received the name of her mother Jeanne in 1710. An unusual feature of this family was that apparently all of the children grew to maturity.

I wish to take some time with this generation of Thoreaus, because much of the confusion of the relationship of various Thoreaus over the world--the New Zealand Thoreaus, the Denver Thoreaus, the London Thoreaus--stems from this generation. Tracing out each of these families would take more time than I have. Briefly, however, the closest any of these far-flung Thoreau families come to Henry David Thoreau of Concord is their descent from the brothers, in the family of Pierre I, of Henry David's great grandfather.

The firstborn of this family was Pierre II (let us designate him) (cir 1702-1786), named for his father, Pierre I. His godparents were Louis Servant, his uncle on both father's and mother's side, and his Aunt Francoise, sister of his father, Pierre I. He married Judith Le Cras about 1730 at the age of about 28, late for marriages at the time, and fathered seven children as his father had done,

? Jean  
(Probably from Poitou, Cir. 1685)





naming them by many of the same names: Jean (two Jeans, in fact, the first having died nine weeks after birth), Philippe, Jacques, Suzanne, Judith, Josue. I have information on several generations of his descendants, but since he was not the progenitor of Henry Thoreau, I shall spare you the details.

The second child of Pierre I, also a son, was named Jacques (Taureaux). Born in 1705, he left the parish of St. Mary's upon maturity for the parish of St. Helier--he moved from country to city, in other words--where he married Marie Quintar on 19 July, 1728. They had eight children, four boys and four girls, all but three of whom died in infancy. Jacques, the firstborn named for his father, died in 1729, the year of his birth. The third son, also named Jacques, died in 1743, the year of his birth. Jean, born in 1731, grew to maturity, married Susanna Perrochon in 1769, and had six children--Jean, Jacques, Pierre, Philippe, Susanna, Elizabeth. I have a copy of his will, in French of course, probated by his heirs in November, 1800. One of the difficulties in tracing the genealogy of these people is apparent: they favor the same names. Since Jacques I and Jacques II were also not progenitors of Henry Thoreau, I drop their lines here. One interesting note, however. From this line of Thoreaus living in the parish of St. Helier and descended from the brother of Henry David's great grandfather came the Thoreaus of New Zealand.

The third son of Pierre I and Jeanne Servant was Francois, born in 1707. I find nothing on him in the St. Mary's registers, and conclude that he may have died in infancy. But the fourth son and sixth child, Philippe, born 20 February, 1718 at St. Mary's, is of key interest to us, for he was to be the great grandfather of Henry David Thoreau.

Philippe I moved away from the rural parish of St. Marys to the parish of St. Saviour near St. Helier, where he married on 26 June, 1749 Marie, daughter of Aaron le Gallais, a woman five years his junior. He would have been 31 at the time, unusually old for a bridegroom, and she 26, unusually old for a bride. He was to die in 1800 at the age of 82, and she in 1801 at the age of 79, both advanced ages for 17th century deaths. Philippe's grave is #157 in the Green Cemetery in St. Helier; footstone and body-stone can be read by torchlight or afternoon sun.

Philippe and Marie became parents of nine children, three sons and six daughters. The oldest daughter (and oldest child), Marie, was born in 1750. Her godfather was her maternal grandfather, Aaron le Gallais. A second daughter, Anne, was born in 1751, a third, Catherine Jeanne in 1753 (dying the same year), a fourth, Elizabeth in 1757, a fifth, another Jeanne, in 1759, and a final daughter and the youngest child, Susanne in 1761. The three sons were Philippe II, named for his father (b. 1752, d. 1800), Jean, Henry Thoreau's grandfather to be (b. 1754, d. 1801), and Pierre III (b. 1755, living 1806). In the first six years of their marriage, Philippe I and Marie, Henry David's great grandparents, had six children. In the next six they had three.

Philippe II, oldest brother of Henry's grandfather, Jean, was married in 1774 to Marie Journeaux. Their oldest son, Philippe of course, born in 1776 and a first cousin of Henry's father, was apparently murdered in 1813, but not until he had fathered five sons and a daughter. These children would have been second cousins of Henry Thoreau. One became a major in the Spanish army; a second returned to France where he married a French woman and became a progenitor of the line of Thoreaus who in 1919 were

living in London; and another, according to Raymond Adams, founded the line of Thoreaus who emigrated to America and settled in Denver.

Pierre III, younger brother of Henry Thoreau's grandfather, Jean, was married 10 May, 1787 to Elizabeth Anquetil of St. Heliers, and became the father of two sons and two daughters. In his Journal Henry Thoreau speaks of the letters written to America by this brother of his grandfather. I shall return to them in a moment. The oldest son of this Pierre, also named Pierre, had a daughter, Sophia, whose son became in the Twentieth Century Lord Justice of Jersey and was knighted by the English Crown. This oldest son of Pierre III also had a daughter, Alice Mary, who moved to South Africa where she was living in 1920.

Jean, Henry Thoreau's grandfather, was born in St. Helier where he was baptized 28 April, 1754. His godfather was Jean le Montays of the parish of St. Ouen, adjacent to and southwest of St. Marys. His godmother was Marie le Preven. Emigrating to Boston in 1773, he married Jane Burns in 1781 and Rebecca Kittall in 1797, one year after the first wife's death. Secondary sources--I haven't pursued the genealogy of the American Thoreaus--have it that Jean had eight children. Jean named his oldest son John anglicizing his own name, in 1787. John the son married Cynthia Dunbar in 1812, and in 1817 was born their second son, Henry.

One of the longest of the rare comments on his ancestry made by Henry Thoreau in his Journal appears in the entry for April 21, 1855. After describing a 5 A.M. trip to the Cliffs, Thoreau wrote the following:

Aunt Maria [this would be Thoreau's Bangor aunt, brother of his father, John, who died in Bangor in 1881] --Aunt Maria has put into my hands for safe-keeping three letters from Peter Thoreau [Peter was Pierre III, -- Henry Thoreau's grandfather's youngest brother] -- dated Jersey (the first July 1st, 1801, the second April 22d, 1804, and the third April 11th, 1806) and directed to his niece "Miss Elizabeth Thoreau, Concord, Near Boston," etc.; [this niece would also be Henry's aunt, Elizabeth Orrock Thoreau] also a "Vue de la Ville de St. Helier," etc., accompanying the first. She [i.e. Aunt Maria] is not certain that any more were received from him [from Pierre III].

The first is in answer to one from Elizabeth announcing the death of her father (my grandfather). He states [i.e. Pierre III states] that his mother [Marie le Gallais Thoreau, wife of Philippe I] died the 26th of June, 1801--the day before he received E's letter,--though not till after he had heard from another source of the death of his brother [the death that is of Jean, Henry's grandfather] which was not communicated to his mother. "She [i.e., Marie le Gallais] was in the 79th year of her age, and retained her memory to the last...She lived with my two sisters who took the greatest care of her." He [Pierre III] says that he had written to E's father [i.e., Henry's grandfather, Jean] about his oldest brother [Philippe II] who had died about a year before, but had had no answer [Jean may not have received the letter before his death.] ; had written that he (i.e. Philippe II) left his children, two sons and a daughter [Philippe, Jean, and Marie], in a good way. "The oldest son and daughter are both married and have children, the youngest is about eighteen [The eldest son would be Philippe who married Elizabeth le Cronier; the eldest daughter Marie, married George Hooper].

I [Pierre III, that is] have but two left, Betsy and Peter, James and Nancy are both at rest." He adds that he sends a view "of our native town," etc. [St. Helier].

The second of these letters [Apr. 22, 1804] is sent by Captain John Harvey of Boston, then at Guernsey. He says [Pierre III says] that on the 4th of February previous he sent her [Elizabeth] a copy of the last letter he had written, which was in answer to her second, since he feared she had not received it. Says they are still at war with the French; that they received the day before a letter from her "uncle and Aunt Le Cappelain of London." Complains of not receiving letters. "Your Aunts Betsy and Peter join with me," etc.

According to the third letter [i.e. the 1806 one], he received an answer to that he sent by Captain Harvey [i.e. the 1804 letter], by Captain Touzel, and will forward this [this letter, that is] by the last [i.e., Capt. Touzel], who is going via Newfoundland to Boston. "He expects to go to Boston every year." Several vessels from Jersey go there every year. His nephew [one of Philippe II's sons, presumably] had told him that he "met a gentleman from Boston who told him he saw or knew? (torn out) [Thoreau's brackets] Thoreau and Hayse there," and he (Peter Thoreau) therefore thinks the children must have kept up the name of the firm. Says Captain Harvey was an old friend of his. "Your cousin John [Philippe II's Jean] is a Lieutenant in the British service, he has been already a campaign on the continent, he is very fond of it." "Your aunts Betsy and Peter join," etc.

Aunt Maria [Henry concludes his entry] thinks the correspondence ceased at Peter's death, because he was the one who wrote English. [End of Journal entry].

Though Henry Thoreau's interest in these forebears was apparently slight, I conclude that their influence upon him was not.. Even a short stay on the Island of Jersey, associating with Jersey people, gives the feeling that the cousins of Henry Thoreau abound there still. Qualities of probity, common sense, independence, and directness seem to me now as characteristic of Huguenot Jerseymen and women as of New England puritanism, the closest source for these qualities to Thoreau. Certainly the two strains complement and reinforce each other. Add to the Thoreau Huguenot bloodline the Scotch maternal ancestry of the Burns and Dunbar families and the conclusion it seems reasonable to draw is that Henry David Thoreau came by his ruggedness of mind, his independence of spirit, honestly. But the Scots of course are still another story.



Feb. 21, 1854

#### THE 1979 ANNUAL MEETING

The 1979 annual meeting of the Thoreau Society was held on Saturday, July 14th, at the First Parish Meetinghouse in Concord. After a coffeehour prepared by Lucille Needham, the meeting was called to order by President Wendell Glick. The minutes of the 1979 meeting were approved as printed in the Summer, 1978 BULLETIN. The following treasurer's report was approved:

#### TREASURER'S REPORT

Balance on hand, June 4, 1978	\$ 6,362.47
Receipts	
Dues	2,365.75
Photos	18.78
Back copies	93.85
Jail marker repayment	222.75
Luncheon tickets	511.75
Gifts	77.00
Royalties	34.49
Life Membership	100.00
Interest	184.90
Mailing	321.77
	<hr/> 3,992.94
Expenses	
Jail marker	325.00
Bernstein Collection	454.72
Travel	178.02
Annual Meeting (includes lunch)	1,040.77
Printing	1,020.24
Mailing	1,902.40
	<hr/> 5,013.16

On hand, June 14, 1979 \$ 5,341.35

It was also announced that there is \$10,665.10 in the Ira Hoover Fund and \$5,000 in the Bernstein fund. Announcement was made of a gift to the Thoreau Society Archives by Mrs. Albert Heald of the original score of her late husband's composition for piano, "A New England Pilgrimage," based on a canoe trip down the Sudbury River from Framingham to "Thoreau Country." This composition was played by Mr. Heald at one of the early meetings of the society. The nominating committee, chaired by Linda Beaulieu, presented the following slate of officers: for terms of one year: Rev. Dana McLean Greeley of Concord, president; Mrs. Thomas McGrath of Concord, president-elect; Mrs. Charles MacPherson of Acton, Mass., vice-president; Walter Harding of Geneseo, N.Y., secretary-treasurer; and for terms of three years on the executive committee: Mary Gail Fenn of Concord and August Black of Morris, Ill. With no additional nominations from the floor, the secretary was instructed to cast one ballot for the nominees.

Frederick Garber read a paper on "Space for Saddleback." It was followed by the presidential address by Wendell Glick on "The Jersey Thoreaus," printed in this bulletin. After the luncheon, Roland Robbins conducted the annual Thoreau quiz. In the afternoon, there was a panel on "The Thoreau Family" by Linda Beaulieu, Thomas Blanding, Malcolm Ferguson, Dana McLean Greeley, Anne McGrath, and Marcia Moss. We hope to print their reports in future bulletins. Mary Fenn led a walk to the garden of Mrs. Philip Babcock. Marcia Moss conducted a tour of the Thoreau treasures in Concord Free Public Library. Robert Needham led a tour of Sleepy Hollow Cemetery. There was sherry party at the Thoreau Lyceum, followed by a box supper. In the evening, at the First Parish, Mary and Mary Gail Fenn showed slides of Thoreau scenes on Cape Cod and Caroline Moseley gave a lecture-performance on "Some Musical Footnotes to the Study of Thoreau." Other associated events were a lecture on Friday evening at the Thoreau Lyceum by John Clarkson on F. B. Sanborn; the performance of "A Walden Celebration" at the First Parish on Sunday morning, and a botanizing



expedition led by Mary Walker to the top of Mt. Washington on Sunday and Monday. A detailed account of the meeting appeared in the CONCORD JOURNAL for July 19, 1979.

# CONCORD NEWS

Dorothy Zug, official Walden Pond Reservation naturalist, regularly conducts walks around Walden Pond. Check at the park headquarters for details.

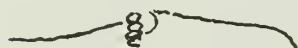
An article in the WASHINGTON POST for March 22, 1979 (Waverly Root, "The Watery Ghost of Walden Pond") points out that what Thoreau called a pickerel in Walden, was actually a pike.

Unfortunately plans to build a 179-room Ramada Inn at the intersection of Route 2 and Walden Street, directly across from the pond still seem to be going forward.

The towns of Lincoln and Concord are searching for means of purchasing the former John Quincy Adams estate adjacent to the reservation to protect it from exploitation.

Sadly, on May 13th, a 14-year-old girl was raped at Walden. Pond. The perpetrators have not been apprehended.

The Merrimack River Watershed Council (144 Merrimack St., Lowell, Mass. 01852) has recently issued a newsletter with plans for depoluting the river.



Feb. 21, 1854

# ADDITIONS TO THE THOREAU BIBLIOGRAPHY . . . WH

Anderson, Gustav. "The Hermit at Walden." CS, 14 (Summer, 1979), 19-22. A Swedish comment.

Angelo, Ray. "Ledum Swamp and Labrador Tea in Concord." CONCORD SAUNTERER (CS), 14 (Spring, 1979), 14-18. Thoreau's botanical discovery rediscovered.

Blanding, Thomas. "Beans, Baked and Half-Baked (10)." CS, 14 (Spring, 1979), 27-30. Notes on Zilpha White, the Minott farm, and Jane Burns.

----- "Beans, Baked and Half-Baked (11)." CS, 14 (Summer, 1979), 23-27. Note on Cape Cod reactions to Thoreau's book.

----- "'Our Ideal is the Only Real': Emily R. Lyman on Thoreau's Religion." CS, 14 (Summer, 1979), 1-6.

Booth, Philip. "Thoreau Near Home." NEW YORKER. May 28, 1979. p. 40. poem.

Borst, Raymond R. "Henry David Thoreau." in Matthew Bruccoli, ed. FIRST PRINTINGS OF AMERICAN AUTHORS. Detroit: Gale, 1979. pp. 309316. This article was mistakenly assigned to Mr. Bruccoli in our last bulletin.

Cage, John. EMPTY WORDS: WRITINGS '73-'78. Middletown: Wesleyan, 1979. 187 pp. Another volume of Cage's challenging, charming, and whimsical comments, as usual filled with references to his favorite author--Thoreau. "Preface to 'Lecture on the Weather'" (pp. 3-5) is primarily a tribute to Thoreau's genius since "Lecture on the Weather" itself is composed of "I Ching" selections from Thoreau's writings illustrated by slide projections of Thoreau's drawings. "Empty Words," the title piece, here with all its four separate parts printed together for the first time, is another "I Ching" selection of words and phrases from Thoreau's JOURNAL illustrated with Thoreau drawings. If you

want both a challenge and stimulating comments on HDT, turn to John Cage.

Cantu, Jane. "Missing Thoreau Book Returned to Library" CONCORD PATRIOT. May 10, 1979. Thoreau's annotated copy of Girard's BIRDS OF LONG ISLAND, long missing from Concord Library's shelves, has been given to the library by Seven Gables Bookshop of New York City.

Casale, O. M. "An Unpublished Thoreau Letter." AMER. LIT., 51 (March, 1979), 98-100. Text of letter of Oct. 11, 1861 to James Stone.

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Desai, Rupin. "Thoreau's WALDEN as a Phenomenological Manifesto and Precursor of Husserl's IDEAS." THOR. JOUR. Q., 11 (Jan. 1979), 5-19.

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Domina, Lyle. "Thoreau and Frost: The Search for Reality." BALL STATE UNIV. FORUM, 19 (Autumn, 1978), 67-72.

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Glick, Wendell. "Emerson, Thoreau, and Transcendentalism." in AMER. LIT. SCHOLARSHIP: AN ANNUAL, 1977. Durham; Duke, 1979. pp. 3-16.

Gross, Robert A. "'The Most Estimable Place in All the World': A Debate on Progress in Nineteenth-Century Concord." STUD. IN AMER. REN. (1978), pp. 1-15. Thoreau's views contrasted with those of his contemporary Edward Jarvis.

Hansen, Sister Regina. "The Conditions for Poetry: A Study of Thoreau's Challenge to Transcendence." AMER. BENEDICTINE REV., 28 (1977), 188-200.

Hesford, Walter. "Too Happy Husbandmen: Addresses Given to Middlesex Farmers from the 1820s to 1860" CS, 14 (Summer, 1979), 7-18.

Hoagland, Clayton. "Nothing More Than a Writer: Henry David Thoreau" BOOK MART, 2 (Feb. 1979), 97, 102.

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- Stoehr, Taylor. NAY-SAYING IN CONCORD: EMERSON, ALCOTT, AND THOREAU. Hamden: Archon, 1978. 179 pp. \$14.50. Transcendentalism is often dismissed as too blindly optimistic. Prof. Stoehr, in this little volume, devotes himself to demonstrating that not only were Thoreau, Alcott, and Emerson all aware of the problem of evil in this world, but, more significantly, they were all actively engaged in searching for solutions to the problems. He delineates their anti-slavery and anti-war activities, their search for the simple life and their interest in food-reform. Most valuable in the book is the section on Fruitlands where he presents much new material he has uncovered. A concluding chapter is a well-spoken argument for the validity of the ideas of the Transcendentalists today. Unfortunately Stoehr's style is turgid, thus some excellent ideas are hidden behind a labored prose.
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We are indebted to the following for information used in this bulletin: J. Armstrong, P. Baltz, W. Bly, W. Bottorff, D. Bowden, J. Burk, G. Carter, J. Costine, J. Donovan, I. Dorner, R. Epler, F. Fenn, M. Fenn, F. Flack, G. Godfrey, J. Grant, L. Grimm, G. Hannon, G. Hasenauer, R. Haynes, W. Heath, C. Hoagland, K. Houglum, P. Huber, J. Jacobs, E. Johnson, J. Jura, D. Kamen-Kaye, K. Kasegawa, A. Kovar, L. Lane, T. Mansbridge, W. McInnes, J. Moldenhauer, G. Murdoch, J. Myerson, M. Neussendorfer, N. Pokrovsky, R. Schaedle, E. Schofield, A. Seaburg, J. Sisson, C. Skellie, E. Teale, R. Thomspen, J. Vickers, W. Wagner, and D. Yakus. Please keep the secretary informed of items he has missed and new ones as they appear.

Feb. 23, 1854

#### NOTES AND QUERIES.

The editors of the forthcoming 15th edition of BARTLETT'S FAMILIAR QUOTATIONS are trying to track down the following attributed to Thoreau: "We must be a nation of conservers, not consumers," Can anyone help locate it?

The etching reproduced in the Spring BULLETIN as "The Idea of Walden," was mistakenly attributed. It is by Bernard Leach.

It is with deep personal grief that we announce the death of Albert E. Lowmes of Providence, Rhode Island. A lifelong collector of Thoreauviana, he donated his magnificent collection to his alma mater Brown University some years ago. Mr. Lowmes was always most generous in giving scholars access to his collection and I recall many pleasant hours spent talking with him about Thoreau. He was one of the earliest members of the Thoreau Society.

Prof. Minoru Iida of Nagano, Japan, has recently become a life member of the Thoreau Society. Life membership is one hundred dollars.

Mary Gail Fenn has donated a number of photographs taken at annual meetings of the society to the society's archives.

Thoreau was famous for the varieties of melons he raised in his garden, among them "citron melons." Are citron melons still available today?

Residents of the Baltimore metropolitan area are urged to help in establishing a Thoreau discussion group. Call Vinay Lal between 8 p.m. and 1 a.m. at 301-366-9110 or write Box 2062, Alumni Memorial Residences, Johns Hopkins Univ., Baltimore, Md. 21218.

Myron Wilder of Santa Cruz, Calif., has recently donated to the Thoreau Society Archives a uniquely hand-bound edition of his volume of poetry TONGUES OF STONE which contains a number of poems concerning Thoreau.

The Thoreau Lyceum (156 Belknap St., Concord) is offering for sale Thoreau's letter of May 16, 1857 to Ricketson for \$2,000. In Our Time (P.O. Box 386, Cambridge, Mass. 02139) is offering Thoreau's copy of Iriarte's FABULAS LITER-ARIAS for \$3500. The Rendells (154 Wells Ave., Newton, Mass. 02159) are offering for sale a letter from Mahatma Gandhi speaking of reading Thoreau's "Life without Principle," for \$625.

When Alexandr Ginzburg, a Russian dissenter who was recently expatriated to the United States, was inter-

viewed by CBS news on April 28, he quoted from Thoreau's "Civil Disobedience."

Argus Communications has recently issued a greeting card featuring the Thoreau quotation "Go confidently in the direction of your dreams."

"Thoreau," a one-man play by Mark Finley has recently been playing in Boston.

According to Hans and Rosaleen Moldenhauer's new ANTON VON WEBERN: A CHRONICLE OF HIS LIFE AND WORK (New York: Knopf, 1979):

"At the end of June [1914] the Webern family gave up their Vienna apartment in anticipation of their move back to Stettin. Attending to the packing with mixed feelings, Webern used the occasion to make a detailed inventory of all his books and printed music. Webern's library contained not only the mainstays of classic and contemporary German writing, partly in complete editions, but also a wide cross-section from the literature of other nations, such as works by Balzac and Baudelaire, Emerson and Thoreau, Dostoyevsky and Tolstoy, Stendhal and Swedenborg, Dickens and Wilde." (p. 188).

"It is of interest that Webern kept in his library two books by American authors whose thoughts were akin to his own: Walden by Henry David Thoreau and Society and Solitude by Ralph Waldo Emerson. Certainly he could feel himself in accord with Thoreau's thought: "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived." It was Alban Berg who had brought this author to Webern's attention. On 26 April 1925 Webern wrote to Berg that he was just reading Thoreau's Walden and was "enthusiastic and refreshed." He added: "For this I thank you. A thousand times!!!" (p. 352).

Edwin Arlington Robinson wrote Daniel Gregory Mason on June 19, 1899, "I stretched out yesterday and read 'Walking,' but did not quite relish what seemed to me a sort of glorified Thoreau cowardice all through the thing. For God's sake, says the sage, let me get away into the wilderness where I shall not have a single human responsibility or the first symptoms of social discipline; let me be a pickerel or a skunk cabbage, anything that will not have to meet the realities of civilization. There is a wholesomeness about some people that is positively unhealthy, and I find it in this essay. Still I am ready for Walden." (SELECTED LETTERS OF ROBINSON, New York, 1940, pp. 17-18).

March 16, 1854

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When you are starting away, leaving your more familiar fields, for a little adventure like a walk, you look at every object with a traveler's, or at least with historical, eyes; you pause on the first bridge, where an ordinary walk hardly commences, and begin to observe and moralize like a traveler. It is worth the while to see your native village thus sometimes, as if you were a traveler passing through it, commenting on your neighbors as strangers.

JOURNAL, September 4, 1851